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## WEEKLY REVIEW.

—A word of praise, or a word of dispraise, affects you according to the social standing of the party that utters it. If you hear that a boot black or street-sweeper has spoken reproachfully of you, it troubles you little; if it turns out that it was the utterance of your next-door neighbour, it cuts deep; if the injurious word was spoken by one in a very high position, it so affects you that you can think of nothing else. Men hear disparaging things about themselves from preachers, or see them in the Bible, and are not troubled by them, until some day their attention is given and the Scripture becomes to them real, the judgment of God, God speaking, and speaking to them, and then a dreadful sense of condemnation comes over them. In the majority of instances, alas! this moment of reality is not reached till they pass beyond the limits of this life. If God were in their thoughts, if loyalty to Him were in their hearts, it would be a matter of unspeakable importance to ascertain what God thought of them. We may all know this, if we will; but the difficulty is that men are not willing to know it.

—*Young India* is a fortnightly journal published in Calcutta, devoted chiefly to Social, Moral, Educational and other Reforms. In a recent number it has an article entitled "Symbolical Durga-Worship," taken, it says, from the New Dispensation and suggested by the late Keshub Chunder Sen. This article shows that some of our Reforming friends are trying to persuade themselves that it is not necessary to abandon Idolatry in order to secure Reform. The article begins with a kind of diagram in which "The Supreme Mother, Durga" is represented as vanquishing and slaying Sin. Lakshmi, Saraswati, Ganes, and Kartic, representing Prosperity, Wisdom, Peace and Strength, attend the Supreme Mother. In the account of the Durga-Puja which follows, we are told that the three graces of Faith, Hope and Charity are seen to perfection at this season. "May Durga grant them in increasing measures to this ill-fated land!" Ill-fated indeed is the land where Durga is worshipped, and where the educated favours her worship. We have then an original article entitled "Blessed Durga."

"Mother Durga comes down from her abode in the Himalayas to greet her children in the plains who have been anxious to see her smiling face after one full year. She brings joy, wisdom, peace and prosperity in her train, and her children are preparing to give her a right warm reception. They will lay down the year's trials, tribulations and sorrows at the feet of the Divine Mother, who will bless and buckle them on to fight the battle of life with renewed vigour for another twelvemonth."

Durga, in Hindu mythology, is the wife of Shiva, daughter of Himalaya, is sometimes called Kali, is known as the goddess of destruction, and human offerings were at one time made to her. She got her name by overcoming a giant named Durga. As Kali, she is the Molock of Hindu mythology. The countenancing and glorifying of such idolatry by the educated (so-called) warns us that we are not to look to them for the true reformation of Hindnism. See in this *Guardian* the article entitled "The Golden Calf."

—Five Mahomedans and three Hindoos were killed in the riots at Delhi, on occasion of the Ram Lila and Mohurrum festivals, and the wounded amounted to 200. It was owing to the intervention of the military that the slaughter was not greater. The Hindoos appear to have been as bitter as the Mahomedans, judging from the fact that a dead pig was tied to the marble pulpit in the Juma Musjid, with a piece of paper containing abusive expressions in Urdu. It seems strange that a Hindoo should have got access to the mosque so as to attach the pig to the pulpit, and one wonders if a Mahomedan may not have done it to embitter his co-religionists against the Hindoos. We suppose there will be an investigation. The Mahomedans, of course, became furious and soon wrecked a Hindu temple, destroying the idols and sprinkling bull's blood about. The Hindoos are much more numerous than the Mahomedans, in Delhi. There were disorders in many places in the North of India, in connection with these open-air celebrations. At Hoshiarpoor there was rioting and two at least killed on either side, and matters might have been most serious if a body of Connaught rangers had not opportunely arrived at the station. Hyderabad, Deccan, is a Mahomedan city, but the two divisions of Islam, known as the Soonnees and Shiahs, got into a conflict. Placards were posted on the walls of Musjids calling upon the Shiahs to shed the blood of the Soonnees until the river should be flooded with it. Happily, the firmness and sagacity of the authorities frustrated the plot.

—No less than 20,068 gallons of Eau-de-Cologne were imported into Bombay last year. Our readers, perhaps, are aware that most of this is drunk as spirits, especially by the weaker sex, who buy it as a perfume and use it as a stimulant. The Commissioner of Customs wisely suggests that it should no longer be exempt from duty.

—The Socialists in London propose having a great demonstration of the unemployed as part of the Show on Lord Mayor's Day. The Police consider that this is likely to involve grave disorder and public peril, which we should have thought a very good reason for interdicting it. Instead of this they write to the Socialist leaders advising them that they will hold them responsible for any evil that may ensue. The Chief of the London Police is a man of proved wisdom, and it may be that he has adopted the right course in this matter, but we fear that the Socialist leaders will view it as a recognition of their importance.

—The last number of the *Christian* contains a biographical sketch of the Rev. Dr. J. Murray Mitchell, who spent so many years in this Presidency as a missionary of the Free Church of Scotland, and who is well remembered we are sure by many of of those to whose welfare he willingly consecrated his best days. We have felt bound to make room for this sketch in our columns, and are quite sure that all who have not seen it in the *Christian* will be thankful to us for doing so. We are only sorry that we cannot also transfer the beautiful portrait that accompanies it in the *Christian*. There is a fact not noticed in the sketch, which may be appropriately mentioned by us, viz., that Dr. Mitchell was one of the originators of the *Bombay Guardian*, in 1851. Dr. Mitchell, Dr. Stevenson, Dr. Fraser, Mr. Geo. Candy one or two others and the present editor agreed to write for it, and Dr. Mitchell bestowed a good deal of labour on it in those first years. It will soon be a half century since Dr. and Mrs. Mitchell first came to Bombay, and it is matter of thankfulness that both are still living and earnestly serving the Lord and in various ways testifying their interest in India. May they be spared to hear that which would delight them above all things, namely, India's recognition of the Name high over all.

—The Bengallee Christian Conference has been holding its annual meeting in Calcutta. It is composed of Native Christian ministers and laymen of the various churches. Four or five days are spent in hearing papers read on subjects of interest, and in discussion. One special object is to realize, promote and give expression to their union in Christ. Year by year these Conferences appear to come into higher appreciation. There is an open-air procession with music; nine musical bands took part this year, and three of these were led by Europeans, Mr. James, Mr. Teichman and Mr. Williamson. The Bengallee Christian ladies had also their meeting. The subject of the Christian Life occupied the attention of the Conference on the first day. The second day, Oct. 5, there was a Young Men's Meeting, very largely attended, and was presided over by Babu Kali Charan Banarji, B. A.; the three Native gentlemen who read papers were all B. A. A Y. M. C. A. was formed on this occasion. At another meeting the question was "How to improve the Temporal Condition of Bengallee Christians." One of the speakers thought it desirable that the attention of Native Christians should be directed to farming. Industrial schools were recommended. The question on the third day was "What should be the relation of Foreign Missions to Bengallee Churches?" On the fourth day, "Modes of Propagating

the Gospel best adapted to the Nation." On the fifth, "What should be our attitude towards our non-Christian fellow-countrymen?" On the Sabbath there was the Lord's Supper.

—*The Messenger*, (Secundra,) has an article entitled "A Disgraced Vernacular" complaining of the countenance given to Urdu by the Government N. W. P., as compared with Hindi, the language of 81 per cent. of the 44 millions of people. The Urdu is the vernacular of only 13 per cent. of the population of those provinces. Outside of the cities and towns the pure Urdu is little understood. On the other hand Urdu has become a kind of *lingua franca*, helpful to some extent over all India. It is, however, rather hard on the Hindi-speaking that they should have to fit themselves for Govt. appointments by years devoted to the acquisition of Urdu and Persian.

—In the same is an account of the wonderful Wolf-boy who has been in the Secundra Orphanage for 19 years.

Some Natives, travelling by some unfrequented part of the jungle in the Bulandshahr district, had been surprised to see a small boy of five or six years old crawling about on hands and feet. On drawing near to behold this strange sight, they were amazed to see the boy disappear quickly within the interior of a large hole, which on closer inspection turned out to be the dwelling place of some wild beast. Finding that all efforts to unearth the boy were fruitless, and fearing to venture in after him, they set off to report the unusual occurrence to the Magistrate Sahib of Bulandshahr. This gentleman on hearing their story, despatched messengers to the spot with instructions to light a fire at the mouth of the cave, so as to force out the occupant of the hole by means of the smoke. This was done, and on the blinding and choking fumes making their way into the furthest corner of the hole, a fine snarling she-wolf sprang forth with a bound, and, after scattering the bystanders in considerable terror, rushed away for safety and dear life. A moment later the boy too came forth, when he fell an easy prey to those intent on securing him. On conveying him to the Magistrate the boy was found to be speechless, imbecile, and as near an approach to an animal as a human creature can possibly be. Vegetable food was offered to him, but this he refused. And it was only when meat was placed before him, that he would eat. Finding it impossible to ever make the boy rational and useful, the Magistrate forwarded him to Secundra, with the request that he might be allowed an asylum there. The date of his admission into the Orphanage was February 4th 1867.

In the Orphanage he soon learned to walk upright, partake of vegetable food, and to wear clothing. All attempts to teach him to speak have been fruitless, and he is void of ordinary reason, though not altogether unintelligent. Two other wolf-boys and one wolf-girl have been received into the Orphanage, but they did not live long. About 35 deaths annually in the N. W. P., are caused by wolves, and it is not an uncommon thing for these animals to carry off babes, though it is of course a rare thing for them to keep them alive by suckling them.

—If we saw two men rushing with great impetuosity and recklessness of personal injury to strike a small globe lying on the ground, much more if they were on horseback and the animals urged to their utmost speed on lines converging at the point where the ball lies, we should naturally infer that the tiny thing on which they so madly precipitate themselves was an explosive just about to burst and scatter death around, and that the riders were imperiling their own lives to save those of others. How great our disappointment when we learn that the ball is a mere ball, a child's plaything, and the excitement displayed simply that of a game. And looking about the field of combat we see a dozen or more of these frenzied combatants, hunting the poor ball as though it were the very demon of dynamite. Our reference is of course to the game of Polo. Every year some lives are sacrificed in this game, and it does not seem to us a worthy object. If the individual players are willing to risk their limbs and lives this way, can they escape the responsibility of causing by their example and participation the loss of other lives, to say nothing of the harrowed feelings of relatives?

—A letter from Bishop William Taylor, dated Banana, June 8th, appears in the *Christian Advocate*. We judge from this letter that Bishop Taylor does not take the same view of the action of the South India Conference in the matter of the Grant-in-Aid, that has been taken by some in this country who speak of it as an abandonment of the basis of self-support. The Bishop, speaking of his force in South Central Africa, numbering 55, says that in consequence of the prevailing drought and famine, it has been necessary this year also to get food supplies from home. He then proceeds :—

"This double supply, together with passage-money, carpenter tools, farming implements, sugar-cane crushers, portable mills, etc., for our industrial schools, have summed up an aggregate cost of about $16,000. Bad showing for self-supporting missions, cried a multitude of our friends! I reply, first, That in India and South America we never sent food supplies nor money to buy them. If the South India Conference has consented to accept subsidy from the missionary society she still remains a self-supporting Conference the same as all other Conferences which received subsidy from the beginning. In regard to Africa, we came to barbarous heathens who cannot apprec ate the values we bring them; hence, we propos in the main, till they can be brought up to an appreciation of the Gospel sufficiently to prompt them to support its agents and institutions, to get our support from the school industries we introduce as an essential part of education for this country. The trustees of my transit and building fund undertook to found self-supporting Methodist missions on a broad scale through this "Dark Continent" by extending the transit supplies to the basis of adequate self-support. This is not an abandonment of our self-supporting principle, but an adaptation of it to new conditions. In addition to supplies of tools and machinery, and assistance in building, the food supply must cover at least one year from the date of arrival of the missionaries, and longer if necessary, in case of famine and drought as we now have here."

Subsequently to the date of this letter, Bishop Taylor has gone up the Congo with one married couple and eleven young men, after stationing three missionaries on the Kroo Coast, and occupying Mamba and Mayumba on the lower Congo.

—We have been requested to answer the following questions :—

I. Is a minister of the Established Church of Sweden able, without licence, to solemnize a legal marriage in this country?

II. If so, must the intended marriage be made known before its solemnization?

III. If notice about it is necessary, how shall it be given?

IV. Does the law require that the acting ministers shall send a notice of the marriage after its solemnization to the Registrar of the District in which it was solemnized?

V. How can such a marriage-register-book, which is wanted for that purpose, be obtained?

VI. If a minister of the Established Church of Sweden without licence is not allowed to solemnize a legal marriage in this country, because neither he nor those whom he shall marry are *British subjects*, would it not be illegal if he solemnizes it on board of the steamer by which the lady arrives?

Act 15 of 1872 says that "marriages may be solemnized in India by any person who has received episcopal ordination, provided that the marriage be solemnized according to the rules, rites, ceremonies, and customs of the Church of which he is a minister." This seems express enough. Yet as a matter of fact ministers of the Methodist Episcopal Church of America, are required in India to obtain from the Government of the Presidency or Province in which they are resident, licenses to marry before they are legally empowered to marry. Why it should be so we do not know. A license to marry is easily obtained by any minister on application to the subordinate Government in whose district he is exercising his ministry. Books for registration, blank notices of Marriage and certificates are obtainable from the Govt. Marriage Registrar. Whether the Government make any distinction between American Methodists episcopally ordained, and ministers of the Church of Sweden, so as not to demand of the latter what they do of the former, we cannot say.

—The Waldensians are not willing to give up their historic name and adopt that of "the Evangelical Church of Italy," so that the effort to bring about a union between them and the churches connected with the Free Church, has failed. We cannot say that we approve of the title of the Evangelical Church of Italy, for it seems to imply that other churches are not evangelical. Let union apart from organization now be sought and cherished by all Christians in Italy.

—When error becomes embodied in tradition it is almost invincible. The way in which the sinful woman who anointed the feet of Jesus in the house of Simon the Pharisee is confounded with the similar action of Mary the sister of Lazarus in the house of Simon the leper, (to say nothing of Mary of Magdala,) is an illustration of this. In such a careful paper as the *Independent*, in an article entitled "Let her Alone," we find the following :—

"No doubt the actions of this woman were out of the ordinary course. Perhaps they were a little shocking to the conventional sense of propriety in the highly-cultured Simon; her extravagance, as it was counted by Judas, was most wasteful and unwarranted. As she sat there at his feet whom she loved and whom she was honoring in her own way, the eyes of his disciples were turned in unkindness upon her, and their words were passing among themselves in cruel criticism.

Here the scene at Bethany, a day or two before our Lord's betrayal and that mentioned by Luke which was a year and a half earlier, are confounded. And these mistakes

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are made by those who are daily reading the Gospels and have been doing so for years.

—The income of a jockey has been assessed at £10,000 a year. This helps us to ascertain what services are most prized by society.

—Mr. Summers, living at Khandalla, tells us he has had four cases of persons bitten by snakes, one by a scorpion and one by a mad dog, and they all recovered. One of the cases was that of a railway porter bitten by a cobra and brought to the platform. Ammonia was injected into the wound, and three doses of 30 drops each, in water, given him at intervals with unremitted exercise. The man was at his work next morning. Mr. Summers is not connected with any Mission, but seeks to do what he can for the Master at that station, and would be glad to receive medicine, old clothing for ragged children, or money.

—After lying nearly a week in the Hospital, mostly in a state of unconsciousness, Mr. Daly, mentioned in our last as having sustained severe injuries at Polo, died on Thursday morning. This is the third casualty of the kind which has occurred in India *this year*. Notwithstanding this lamentable catastrophe our contemporaries do not think that the game will be given up, or that it ought to be given up. We may refer next week to the arguments advanced in favour of the continuance of the game.

—Another valuable life has been forfeited in Burmah. General Sir Herbert Macpherson, after distinguishing himself in the campaigns of the last *forty years, has scarcely reached Burmah before he has fallen a* victim to fever, caused perhaps by a touch of the sun.

## NOTICES OF BOOKS AND REPORTS.

*Principles of Morality.* A reprint. Indian Printing Press, Bombay. One anna. This little book of 32 pp. consists of extracts, chiefly from "The Whole Duty of Man." It is excellent as far as it goes, and a fair statement of the obligations resting upon men in their relations to God and to one another. We should be glad if the 5,000 copies would be bought and very carefully studied, and hearty efforts put forth to attain conformity with the standard here exhibited. This belongs to what the Bible calls "the ministration of condemnation," the object of which is to make men sensible of their utter failure, and of their need of a remedial system. There is, however, no reference in this pamphlet to the One who alone has fulfilled the law of God, and through whom alone pardon for failure and grace to obey are given to men. The book is designed, we suppose, for use in schools.

"*Studies in Mission Economics*," by Rev. C. H. Carpenter. Including "Self-Help in Missions" by Rev. T. Johnson, D. D. We have already noticed a portion of this volume which appeared under another form. Mr. Carpenter was 23 years a missionary of the Am. Baptist Union in Burmah, and is well known for his good work among the Karens. He is strongly of opinion that the churches raised up in heathen countries should be taught from the outset to support their own institutions. He gives some examples of the injury done to Native-preachers by encouraging them to look to Mission funds for their support. He would have missionaries make a more stinted use of Mission money and mentions that he and his wife saved one-half of the amount given them for their expenses. This and much besides they have given to the Mission work in which they were specially interested. Mr. Carpenter says: "A truly simple and modest style of living, and as frugal an expenditure as is consistent with health and usefulness, are extremely desirable in a foreign missionary; and in some of our Missions I believe there might be a substantial curtailment of living expenses with positive advantage to all concerned." Mr. Spurgeon, in his *Sword and Trowel*, says:—

Subsidy enervated the churches; self-help, on the other hand, invigorated them. We wish that every promoter of missions could trace for himself the proof of this statement in the admirable history of the Bassein Mission by Mr. Carpenter. In a narrative of intense and romantic interest, it presents a distinct view of one of the best missions of the century, carried on by Christian heroes, who shortened their lives by devotion to the cause they loved so well. The adoption, gradually and wisely, of the principle of self-help in all our missions, would, we are persuaded, inaugurate a new era of progress throughout the world.

The principle adopted by the South India Conference, of Grants from home exactly corresponding to the amount raised locally, would seem to guard against many of the evils dwelt upon in this book.

*We return our sincere thanks to the* Rev. B. H. Badley for a handsome *interleaved* copy of the new issue of his Missionary Directory. Interleaved copies may be had from Mr. Badley, Lucknow. Price, Rs. 4, post-paid.

We are favoured with the following: Literary Work of the American Presbyterian Mission, North India, by Rev. J. J. Lucas. History of the American Presbyterian Missions in India, 1834-84. "In Christ," "Grace and Glory;" "The Two-fold Life;" "The Ministry of Healing," four works by Dr. A. J. Gordon, Boston. A parcel of pamphlets on the Social Evil, from Rev. Mr. Gladwin. Report of the Victoria High-School, Poona.

## INTERNATIONAL BIBLE STUDY.

*October* 24, 1886.——*John* 19: 17-30.

*See last Guardian.*

*October* 31.——*John* 20: 1-18.

John, purposing to give a sketch of the interview that Mary of Magdala had with the risen Saviour, (not given in the other gospels) mentions her alone in the first verse, though we have reason to believe that she came not alone but with Mary the mother of James (an aunt of our Lord's) with Salome, Joanna and others. We must bear in mind that the tomb was in a garden belonging to Joseph of Aramathea, and that after reaching the garden they would be no longer so careful to keep together. Their object in coming was to embalm the body of Jesus, if they could gain access to it. We may think and speak of this as dictated by piety and love, but without faith it is impossible to please God, and in their care to embalm the body of Jesus they were in their unbelief trampling under feet the many assurances given by Christ that he would rise from the dead, and were giving their sanction to the belief of Christ's enemies that he would not rise again. And how many things are being done this day, professedly from love to Christ, which really tend to keep him in the sepulchre to which the world has relegated him, and debar him from his resurrection glory. To mention one thing alone: how important we deem it that we go up to the house set apart for the worship of God, in goodly apparel, scrupulously nice and comely, not considering that the poor absent themselves for the very reason that their dress would not be conformable to the idea of propriety generally entertained; and then while we sweetly sing the praises of God, and complacently listen to his word, God is thinking of the poor and destitute who ought to be filling the pews and the aisles *and are not*.

Finding the stone already removed, (day had scarcely broken,) she runs to tell this to the apostles. It seemed to her very significant and somewhat alarming. "They have taken the Lord out of the sepulchre and we know not where they have laid him." The word "we" shows that she had not been alone at the sepulchre.

At this report Peter and John started for the sepulchre, and such was their eagerness that they ran. The matter of dignity they left to some of their so-called successors. John got there first, and noticed that the grave-clothes were there, the linen clothes in one place and the napkin in another. Peter soon appears on the scene; he enters the sepulchre; then John enters, sees and believes. What did he believe? He believed his eyes; he saw that the body of the Master was not there, and he believed that it was not there; but that Jesus had come to life he did not yet believe, though there was an attenuated thread of readiness to believe, the result of our Lord's prayer in behalf of his disciples. To us, the most wonderful thing in that day of wonders, is the awful difficulty of believing on the part of the apostles. Yet we should bear in mind that they were like men whom the earth had suddenly swallowed up, and who found themselves hurled into a deep dark cave having no communication with the surface. Their faith had sustained such a terrible shock, that they were tempted to look upon faith as an enemy, the cause of that tremendous fall. "Thou hast lifted me up and cast me down," said the Psalmist; they had been lifted up to heaven on Thursday evening, sitting with Jesus in the upper chamber, only to be violently cast to earth a few hours after. And every man that passed by assured them that everlasting contempt was their portion for having trusted in one whom God had made over to an ignominious death. "For as yet, they know not the Scripture that he must rise again from the dead." The question before Jesus in the garden of Gethsemane was not, Can I bear this curse which is coming upon me? but can these disciples bear it? Will they not make utter shipwreck of their faith and go back to the world and make peace with the Pharisees? They had not yet got hold of the Scripture that Jesus must rise again,

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and it seemed to them that his death was the crucifixion of all Scripture.

"Then the disciples went away again unto their own home. But Mary stood without at the sepulchre weeping." John and Peter saw that the body was not in the sepulchre, and that the guard was not there; but hope was crushed out of them and they went back to their lodging-place. But Mary was intent on finding the body that she (and the other women) might embalm it; and she hung about the place, weeping; wailing, rather, for that is the meaning of the Greek expression; the funeral wail common among the Orientals. Looking into the sepulchre she became aware that there were two angels sitting there, one at the head, the other at the feet where the body of Jesus had lain. They asked her why she wailed; she said, "Because they have taken away my Lord, and I know not where they have laid him. Then turning she saw some one standing near her; it was Jesus, but she did not recognize him. He asked her why she mourned so. She thought this might be the person who had charge of the garden, and perhaps he for some reason had removed him from the sepulchre, and she asked him to let her know where he had put the body. Jesus saith unto her, Mary. She knew the voice and exclaimed, Rabboni, Master.

"Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren and say unto them, I ascend to my Father and your Father; and to my God and your God."

The words, "Touch me not" were to correct the idea naturally arising in Mary's mind, that Jesus had just returned to his former life, and would live on with them as before. He was on his way to God and to sovereignty, and to the joy set before him, and Gethsemane and Calvary had occurred in his path to God. The message sent to his brethren is saturated with the spirit that breathes in John 17; the desire to make them understand that they are joint-heirs with him. She hastened with the glorious tidings to the place where the disciples were putting up; but they could not believe her. It was more likely that she had been deceived by her imagination. If Jesus had really risen, he would have come to us at once. Still clinging to their own ideas of things.


# The Bombay Guardian.

SATURDAY, OCTOBER 23, 1886.


## THE GOLDEN CALF.

THE Israelites, at the foot of Mt. Sinai, having waited nearly six weeks for the return of Moses from the summit of the mount, came to the conclusion that they might as well fashion a religion for themselves. They were willing to deny themselves of their gold ornaments, and of the gold thus supplied they required Aaron to make them a calf. Then they had a great religious festival after their own heart, and quite in the style of the heathen festivals still observed. Festivity, excitement, joyousness; eating, drinking, singing, gambling, dancing; the general casting off of restraint; a carnival; a Saturnalia. Are we to understand by this that they had ceased to recognize Jehovah as God? or that they doubted that he had sent the plagues upon Egypt? or denied that he had brought them victoriously out of Egypt? or questioned the awful manifestations of his power witnessed at Sinai? Nothing of the kind. They could not for a moment question these facts, any more than they could question the fact that they were now, instead of being in Egyptian bondage, at the foot of Mount Sinai. How then explain the fact that they now deliberately turned to idolatry and kept this festival in honour of the golden calf?

There are some even in these days who find evolution in religion as well as in nature, and who tell us that men, beginning with the minimum of light, give expression to the religious feeling within them, by worshipping some material object: in process of time they get more light and eventually form the conception of an all-wise, almighty Creator and Upholder of all things. Polytheism is a long ladder by whose successive steps they gradually make their way to monotheism. We hear a great deal in these days about the heart-hunger of man for God, and the representation is that man is always seeking for the living God and unhappy because he cannot find him. The Scriptures teach us that the eternal power, wisdom and divinity of the Creator are revealed in the works of God; that men, when they knew God, glorified him not as God; professing themselves to be wise they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds and beasts; they changed the truth of God into a lie, and worshipped and served the creature more than the Creator. See Romans 1: 19-28. *They did not like to retain God in their knowledge.* 28. Here is the simple and adequate statement of the fact. What is called the craving for God is the religious sentiment in man; the consciousness of failure as regard the service of his Maker leading him to do something to set himself right with God; but the very sense of sin that dictates his attempts at religion makes the consciousness of the eye of a holy God upon him insupportable, and leads him to seek some screen, some shield, the shadow of some rock where he can worship without torment.

Brought out of Egypt by the high-hand and outstretched arm of Jehovah, at Sinai the Israelities began to apprehend more of the holiness, justice and truth of God, and his commandments declared in their hearing with such awful accompaniments, made them sensible that they must be very different in heart and life from what they were, to get along with the least comfort under the guidance of this immaculate and exalted Being. As day after day and week after week went by without the return of Moses from the summit of Sinai, there spring up in their hearts a desire to improve matters by having some visible symbol which they could worship as God without being made to feel the august presence of a holy God. They did not like to retain God in their knowledge, to have him ever present to their minds when they worshipped; and the device of the golden calf, ostensibly his representative, though really a shield defending them from his burning gaze, and allowing them to get rid of a great deal of restraint and live according to the desires of their heart, appeared to them a happy device indeed. In the presence of this golden Calf the Israelites were quite as joyous as when they stood on the borders of the Red Sea after having been brought safely through it; the restraints imposed by the thought of a holy God were more grievous to them than those imposed by their task-masters in Egypt. Men love darkness rather than light, because the light makes war upon the darkness enshrined within. This is just as true to-day, as it was in the day when the Law was given from Sinai. It is true not only among the heathen, but among millions in Christian lands, whose great solicitude is to keep their consciences from the arrows of divine truth, and who seek by devotion to business, to politics, to pleasure or to fame, or by the wine-cup or sensuality or gambling, or by the worship of Mary or by Sacramentarianism or Ritual, to shield themselves from the thought of a holy and just God with whom they have to do.

Any one who will acquaint himself with the Gospel that God has given, will become aware that God has fully taken into account the effect which the character of God has upon the conscience of man, and has made a wonderful provision by which to draw to himself those whom otherwise the truth would have repelled.

Our object in this paper is to show how Idolatry has come into the world and obtained such a world-wide sway. Many are writing very profoundly about the Philosophy of *Religion, Comparative* Religion and all that; but the truth of the matter has been stated in black and white by the Apostle Paul in the Epistle to the Romans. "Men *desired not* to retain the knowledge of God."

As we have before pointed out, polytheism among the Hindoos is not a repudiation of monotheism. Ordinarily the Hindoos do not deny the existence of one supreme and absolute Ruler of the universe, one Lord of all. But they choose to regard polytheism as the system best suited to them. So even the Vedas bear testimony to Monotheism, but they also teach the worship of a plurality of Gods.

"These be thy Gods, O Israel, which brought thee out of the land of Egypt." Thus they attribute the works of divine providence to the Gods whom they have fashioned for themselves, as men are doing to-day all over the world.

## SICKNESS AND PRAYER.

WE learn from the history of Balaam that there is a perilous responsibility connected with the prevalency of prayer. We may prevail by forcing our will upon God. When God has plainly shown us his will, and we try to induce him to accept our will, he lets us have our way, and we find out by bitter experience the foolishness of preferring our will to God's, and the sin of the unbelief which underlies that choice. Balaam waited upon God to know if he should comply with the request of Balak, and received a command not to do so. He communicated this to the ambassadors, but they only urged Balaam the more to accede to their request. Under this constraint he took the matter again to God, and was

now permitted to go. But it was to his destruction. All over the world God is permitting men to have their own way and to neglect his, but to one and all comes the discovery, mostly too late, that infinite wisdom is safer than finite, and God's love for us more reliable than our own love to ourselves. When Lot and his family were being led of angels to a place of safety, Lot begged them to cut short the journey and let him and his children tarry at Zoar. The result was far from happy. When we have a definite promise of God as a basis to our faith, we may ask in faith and persevere in asking till we obtain. When we have no such definite promise, we have no assurance that what we ask for is best for us. For instance Paul asked three times for the removal of the thorn in his flesh, evidently believing that it would be for the glory of God that it should be taken away; God saw that it was not through contumacy that Paul repeated the request, and so instead of doing as he wished, he informed him that his grace was sufficient for him.—Some are telling us in these days that Christians have a right to look to God, with undoubting confidence, for deliverance from bodily ailments; and that if we have a true faith, and refuse to entertain a doubt that we have what we ask, we shall certainly obtain it. And instances are cited of those who have received such deliverance by doggedly claiming it. Now what we want to know is if it be not possible that they may sometimes obtain what they thus claim, to their own harm; if possibly they may not wring from God what his love would have withheld from them. We are far from suggesting that physical blessings thus obtained, always entail evil results. We are well persuaded that in many instances faith has been shown in thus holding fast to God, as Jacob at the fords of Jabbok, and many, in our own day, have been delivered from grievous bodily ills through persevering prayer. But it does not seem to us in accordance with the spirit of Bible teaching, to lay down the rule that God is always willing to free his people from bodily disorders and that it is only defect of faith that leaves them subject to sickness. The will of God is that patience should have her perfect work, and be made perfect and entire wanting nothing; but to this end sickness and physical suffering have often contributed as nothing else would. We are chastened that we may be partakers of his holiness. Many weak consciences would be over-burdened by the belief that they are responsible to prevail in prayer to the removal of physical evil. As far as regards suffering, our Leader and Commander teaches us to say, Not my will but thine be done.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

## CORRESPONDENCE.

*To the Editor of the "Bombay Guardian."*

*A brief account of a Missionary Tour to Mysore during the Dusserrah festivities, by the Rev. B. Peters.*

Sir,—The city of Mysore, the capital of the Kingdom of Mysore, is at a distance of some 85 miles from Bangalore. The Hindu festival known as "Dusserrah," is here celebrated with great oriental pomp and attraction. The city of Mysore is always flocked to by thousands on this great occasion from all parts of the surrounding towns and villages to witness the grandeur of the Durbar, which the King holds for 9 days in view of all the assembled people both morning and evening, and daily completing the ceremonial with an exhibition of fireworks, which is indeed appreciated by the natives. The 9th day of the Durbar is the grandest day because a levee is held by the King for the representatives of the Empress of India, to which invitations were also issued to missionaries and their wives. The last day, the King comes out, arrayed in royal apparel, and, seated upon what appeared to be a brilliant howdah of gold indeed, proceeds to the appointed place in slow and steady procession, followed by an elegant, ornamented and carved State-carriage equipped for the occasion, and all this to the clash of musical accompaniments. A guard-of-honor arrayed in all the pomp of oriental luxuriance guarded the King and retinue of Hindu officials from all interruption and interference. A sea of heads, extending to a great distance and arranged in two flanks, covered in entirely the long procession. When the King reaches the appointed place he shoots an arrow at a plantain tree already fixed for the purpose and from thence when the raja returns home the festival is considered brought to a close.

I left for Mysore in company with Brother Smith, a young convert, as my assistant. This being conformed to the principle of our dear Lord and Saviour, who sent his disciples in two's. The train leaving for Mysore, on account of the attraction of the Dusserrah, was overcrowded and with difficulty we obtained a tolerably comfortable seat. As the train moved on, we endeavoured to preach Christ crucified and to give our testimonies to the passengers in our compartment and also distributed some tracts both in Hindustani and Canarese. When we arrived at Seringapatam station, one of the greatest strongholds of Heathenism, a very respectable Brahmin young man entered the compartment and, after taking his seat, he enquired who I was, when I told him I was a missionary. He said he knew a missionary, the Rev. Mr. Gulliford, the Principal of the Wesleyan High School, Mysore, who was so good towards him and his fellow-students that they loved him very much and looked up to him as a father, and he said "we could almost worship him." I was so glad to hear of the successful endeavours of this clergyman. We exhorted the young man and told him that there is no name given among men by which they could be saved but Jesus Christ and we also gave our testimony. About 5 we reached Mysore and proceeded direct to the office of an Advocate where we expected quarters, and being disappointed, we were compelled to go to the Wesleyan Mission Compound and asked Mr. David, a Catechist, if he could kindly put us up. He gladly received us and treated us with the utmost kindness. For 7 days I preached both morning and evening to tolerable crowds in company with brothers Smith, David, Davidarthya and Rev. John Mark. They appeared to hear us with great attention. We always brought our preaching service to a close by exhorting them to confess and reject sin and call upon the name of our Lord and Saviour Jesus Christ. During the intervals, with the permission of the kind and noble-hearted Rev. Mr. Hocken, I and my helpmate worked among the Wesleyan Boarding School Boys. We found them very well cared for, while both their secular and Christian education was well attended to. About 17 young lads and young men sought the Lord Jesus and most of them gave clear testimonies as to their obtaining peace and forgiveness of sins. I held a meeting for them in their Chapel for prayer and testimony. On Friday, Mr. Hocken gave a picnic at Seringapatam to the Boarding School Boys and I and Bro. Smith accompanied them. While Bro. Smith exhorted the young converts, I had the pleasure of leading 2 more lads to Jesus, in a beautiful avenue that leads to the palace of Tippu Sultan. The boys that gave their hearts to the Lord Jesus shewed us much kindness. One of them prepared a hot bath for Bro. Smith and myself and all the boys joined together and we had a pleasant farewell meeting at Mysore. After meeting, these kind-hearted young lads placed garlands round our necks and presented us with a lime. This kindness took us by surprise and we asked them if they had the permission of Rev. Mr. Hocken and they told us that Mr. Hocken was like a father to them and that he would be glad if he had heard of their conduct.

About 4 o'clock I and Bro. Smith and Bro. Jacob took leave of the boys at Seringapatam, who started for Mysore. We did not know exactly where to spend our night. We obtained the kind permission of the Assistant Commissioner to put up at the Summer Palace of Tippu Sultan or as it is called Durya Doulat where we had a half-night service of prayer, and when we were engaged in the service the Hospital Assistant of that place dropped in and after some conversation and the giving of testimonies, he was convicted and sought the Lord and professed to have found peace. The meeting lasted till about 11-30.p.m., after which we slept and renewed our journey after partaking of a breakfast provided by the kindness of the Hospital Assistant. When the train arrived at Seringapatam our hearts were gladdened to meet Brother and Sister Ballard who very kindly attended to all our physical wants from their provision basket and we reached Bangalore safely.

We desire that all members of the living glorious body of Christ will continually remember these young converts in their prayers and supplications to God the Father. We desire that all the brethren should pray for us also. All glory and praise be to Christ and God the Father and to the Holy Spirit. Amen.

Yours in Him,
B. PETERS.

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SIR,—On the question raised in your last issue by a letter signed "Reader" as to whether there was not a single eldership or pastorate or supervision in the Apostolic church, and whether the "Angel" in Revelation does not denote such a functionary, and without entering into discussion, I send you the following quotation from Dr. Lightfoot, Bishop of Durham. It is from his famous Essay on the Christian Ministry (see Epistle to the Philippians pp. 199-200).

"The angels of the Seven Churches indeed are frequently alleged as an exception. But neither does the name "angel" itself suggest such an explanation, nor is this view in keeping with the highly figurative style of this wonderful book. Its sublime imagery seems to be seriously impaired by this interpretation. On the other hand St John's own language gives the true key to the symbolism. 'The seven stars,' so it is explained, 'are the seven angels of the seven churches, and the seven candlesticks are the seven churches.' . . . . The star is the supra-sensual counterpart, the heavenly representative; the lamp, the earthly realisation, the outward embodiment. Whether the angel is here conceived as an actual person, the celestial guardian, or only as a personification, the idea or spirit of the church, it is unnecessary for my present purpose to consider. But whatever be the exact conception, he is identified with and made responsible for it to a degree wholly unsuited to any human officer." And in a footnote he says:—

"It is conceivable indeed that a bishop or chief pastor should be called an angel or messenger of God or of Christ, but he would hardly be styled an angel of the church over which he presides."

I am,
Yours &c.,
STUDENT.

October 20th, 1886.

"HE CAN'T BE WRONG WHOSE LIFE IS RIGHT."

SIR,—Such is the poet's very plausible dictum, as lately quoted by Mr. Justice Scott, in his address to his Jewish audience, and published in your last issue.

Since reading that quotation, I have been somewhat exercised in this way, *i. e.* by what standard is the man to be tested whose life is right, or who is to decide; is it the man himself, the world or the word of God. These are all the standards I can think of, but perhaps Mr. Scott, or some of your readers, may know of some others; I certainly don't. Now if I am correct, I should say the first would be a very blind guide, the heart being "deceitful above all things;" the second would, I fear, be equally fallacious, as the praise of men, or the praise of the world, and the approval of God, are rarely if ever found in harmony, but almost always the reverse; and if the word of God be the standard to decide then, I fear, the above quotation was sadly out of place addressed to such an audience. *

No doubt there are many men among the Jewish community, and in nearly all other non-Christian ones, except the lowest savages whose lives are amiable, moral, and good, according to their rights, but still they cannot be said to be right, in the only true sense.

For what saith the word of God, "Except a man be born again he cannot enter the Kingdom of Heaven." "He that hath the Son hath life and he that hath not the Son hath not life but the wrath of God abideth on him." John iii.

Now it is entirely beyond my comprehension, to conceive how a man's life can be right, if he is unfit for the Kingdom of Heaven, and "the wrath of God abideth on him." How very few too, of professing Christians' lives are right when tried by the same standard, with all their opportunities, fine characters, noble dispositions, aye even zeal for God's service, but zeal without knowledge, being strangers all the time to His love, and peace, and without love for perishing souls.

Y.

"MORAL BY ACT OF PARLIAMENT."

SIR,—Some men worship proverbs. A man once told me that a signature with blue ink would not be legal, because the law required that everything should be "in black and white!" "Another argued that a marriage would not be legal unless a ring were used, because,—"Round as the ring that hath no end, So is my love to thee my friend." These men were quite serious. So, doubtless, are most of the legislators and editors who oppose making laws against immorality, grounding their objection upon the old saw; "You can't make men moral by Act of Parliament." As David took some of the Ammonites and "put them under saws," *i. e to* saws (R. V. margin), prisoners condemned to the sawing business; so thousands in this age have bound themselves down *under saws*,—slaves to a few trite see-saw sayings which have just enough truth to make them apply in certain bearings.

Does that saw work both ways? Reverse it and say "You can't make people *immoral* by Act of Parliament." Is that true? Ask the Chinese who have been debased and destroyed by thousands by our Government opium. Ask the European girls who have been decoyed into the opium dens of those same Chinese in Australia. Ask the girl of 14 who was seized by the spy of the C. D. Act in Woolwich, Sept. 22nd, 1881, and borne to the British-Inquisition-Rack, amid the jeers of the registered women around. An innocent girl to that hour, but an orphan, now defamed, compelled to sign the mockery of a "voluntary submission," outraged by a Government Doctor,—friendless, *hopeless*,—LOST! Ask the seaman's wife, who, struggling to support herself and a crippled child, was seen to be defenceless in her husband's absence. She was "ordered up," protested strongly, compelled to submit by British officers, found pure, yet detained seven days, then released. But it was a "success." Driven by desperation, knowing that her husband would probably hear of it and fearing that he might believe the cry of "mad dog" and cast her off, she abandoned herself to the wonderful Parliamentary system of Regulated vice.

Hundreds of women and thousands of men have been encouraged hellwards by the C. D. Acts. England saw it and totally abolished the accursed system for the British Isles. But her Colonies are still under the base laws. The same tide-wave of moral awakening which swept the vice-encouraging Acts from Great Britain, swept in also the Criminal Amendment Act. This is for punishing immorality and suppressing brothels. It would simply be idle to deny that the cause of morality has been mightily helped by this law. So while it is true that no Parliament or Court could take a man, and change his moral nature, yet it is gloriously true that good laws honestly administered, so repress vice and suppress immorality as to prevent multitudes from going into mischief, and to help many to amend their ways. Of course good laws are only one means. But they are an important part of the plan of making men moral.

See how this is illustrated by the new law in England. Here is an item, less than four months after this law came in force. "The chief constable of Cardiff, Mr. Hemingway, has followed the energetic example of the chief constables of Newport, Hull, Sheffield, and other important centres. Many infamous houses have already been closed under Mr. Stead's Act, and large numbers of unhappy girls have been sent home to their friends. There is no doubt that vigorous, and at the same time discreet and tender-hearted action on the part of the local police, supported by good citizens, would very greatly reduce the dimensions of the social evil, and save tens of thousands of young men and young women from irreparable calamities. This evil is not the irresistible and omnipotent thing which the unchaste and their ignorant dupes imagine it to be. Public opinion is already ripe to give it a blow from which it will never recover."

"*Unhappy girls sent home.*" Mark that,—those girls have been "made moral by Act of Parliament!"

You can't make men moral (*i. e.* compel morality,) by Bibles, churches and ministers. Hence, away with them;—such is the hypocritical logic in the plea against moral laws. The Ten Commandments did not *make* Israel moral but God saw fit to issue them. They have not *made* England moral, but they have been a mighty instrument in helping the hearts and hands of millions. God's Spirit is the only effective power to make men moral, but that is no reason why all moral laws should be abolished.

We need good, clear, strong moral laws in India, and—what is equally necessary—a moral sense and a true patriotism among a number of the officials and people to see those laws enforced.

-Yours &c.,
W. J. GLADWIN.

* *P. S.*—It must be remembered that the Jews have less excuse for their rejection of Christ than any other non-Christian people.

NOTICES.

BAPTIST CHURCH, BELLASIS ROAD.

(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sunday Services at 11 A. M. and 6. P. M.

FREE CHURCH.—ESPLANADE.
Pastor—The Rev. John Forgan.
Sabbath Services, 11 A. M. and 6 P. M.

AMBROLI FREE CHURCH.
GIRGAUM BACK ROAD—English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

APOLLO ST., FORT.—Rev. C. R. Thoburn, Pastor. Sunday-school 9-30 a. m. Morning Sermon, 11 a. m. Evening Sermon, 6 p. m.

GRANT ROAD—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a m. and 6 p. m. Prayer-meeting Wednesday, 7-45 p.m. Sunday-school, 9-30 a. m.

MAZAGON—Church services: Sundays 11 a. m. and 6 p. m. Prayer-meeting: Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 3 p. m. At Apollo St. Hall, 3 30 p. m.

SEAMEN'S REST.

SERVICES every evening in the week except Wednesday at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this mission work.

*MOTHERS' AND SISTERS' MEETING.*

Are held every Thursday, at 5 p. m., at the Foundlings Home, Chinchpoogly, on tram road, opposite the Persian Consulate.

DORA M. GLADWIN

M. E. CHURCH, APOLLO ST., FORT.—The day of the Weekly Prayer-Meeting is changed from Tuesday to Wednesday, 8 p. m.

MR. BOWEN will (D. V.) preach in Grant Road Church, to-morrow, at 11 a. m., on the Unity of the Bible.

FORT M. E. CHURCH BUILDING FUND.

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| Previously Acknowledged..... | Rs. 125 |
| "R. T."..... | „ 10 |
| Captain R. G. Warrick ..... | „ 10 |

THE NEW GRANT ROAD M. E. PARSONAGE.

AFTER an earnest discussion of the interests of the Grant Road Church, the Quarterly Conference, at its last session, October 11th, decided to recommend to the Trustees the advisability of erecting a Parsonage on the ground immediately in the rear of the church. The reasons urged for inaugurating the enterprise are: 1st.—A Parsonage is needed. 2nd.—Rents are so high that it is economy to build. 3rd.—The Church is free from debt and in condition to undertake the project. 4th.—The ground is ready to build upon.

The plan for financiering the scheme is as follows:—1st.—The money now spent for rent shall be applied to the liquidation of the debt incurred. 2nd.—Each member and friend of the cause is urged to give one month's salary to be paid in two years in twenty-four instalments, or one twenty-fourth of his salary each month. 3rd.—Loans of Rs. 100 and upward are solicited. Ample security will be given and Bank interest will be paid, loans to be

repaid upon notice of not less than three months.

Plans and estimates for a Parsonage having been submitted, one costing Rs. 7,500 has been approved and accepted by the Trustees. The parsonage rent now equals the interest of twice that amount. Since the organization of the Church more money has been expended for rent than the proposed building will cost. Members and friends of the Church are earnestly requested to join heartily in furthering this economical project. Moneys as gifts or loans may be reported to the Pastor, Dr. Stone, or to any one of the Trustees whose names are subjoined.—Rev. Geo. Bowen, Rev. W. W. Bruere, Wm Bedford, Esq., J. Morris, Esq., Thos. Glover, Esq., J. Crummy, Esq., S. Page, Esq., H. Watson, Esq.

# Epitome of News.

## Saturday, October 16.

—*Times of India;* Simla: A General Order directs that native infantry regiments shall in future be linked together in regiments of three battalions each, with exception of certain corps, which will be linked together in two battalions. Local regiments will remain on their present footing. No alteration will at present be made in the numbers or designation of regiments, nor will there be any change in their organization during peace-time. The formation of reserves for the native army is also sanctioned, to be introduced at first only in the infantry.

—An important discovery has just been made at Pompeii. Near the Eastern Gate leading to Nocera, a *street of tombs*, similar to the *famous one outside the Western Gate*, has been found which, it is believed, contains sepulchres of the highest interest.

—A St. Petersburg correspondent writes:—The great market at Nishni-Novgorod which has just been closed has this year brought several new and interesting facts to light, illustrating in a remarkable manner the beneficial results which Russia has obtained from her Central Asian conquests. Large territories, which only a few years ago were inhabited but by wild robbers, are being transformed into peaceful trading countries. The new Transcaspian railway promises wonders in this way. Thanks to this railway, Persia, Khiva, Bokhara, and Turkestan were largely represented at the Nishni-Novgorod market this year as never before. Thanks to this same railway large quantities of Russian goods of every kind on the road to the different countries of Central Asia were in the market. The freights are not very heavy.

—Madras paper: The Artillery Barracks in Fort St. George were the scene of another suicide on Tuesday evening. About ten minutes after 4 o'clock a report of fire-arms was heard proceeding from a room in the upper storey of the barracks. Gunners Napier and McCarthy, and Sergeant Weir, R. A., who were standing near the room, immediately proceeded to the spot and found that Gunner William Monaghan had committed suicide by shooting himself with a carbine. Monaghan was found lying on the floor of the room on his right side, with a large quantity of blood under his head, and the carbine near him. The butt-end of the carbine was between his feet, and in his right hand was cleuched the muzzle. He was dressed in white uniform with his coat off, and no helmet on his head. The Fort Surgeon, Dr. F. W. D. Harris, was at once called in and he declared life to be extinct. He was much given to drink.

—From a Parliamentary paper issued three weeks ago, it appears that the total cost of the last general election was £1,026,646.

## Monday, October 18.

—A new sect of murderers has lately been discovered in Russia, who are said to strangle sick people because they hold it "a sin to let men suffer bodily pain."

—Monsignor Kyrilios, Greek Metropolitan of Elassona, Greece, has been captured by brigands. His captors asked a ransom of £6,000, knowing him to be very rich. The *Levant Herald* says that the brigands make the Bishop to read a mass every day, and oblige him to pray for the success of their undertakings, after which they all piously receive his episcopal benediction. These religious bandits treat their prisoner very humanely. The Bishop is trying hard to convert them, and they have, with a touching unanimity, declared that they will abandon their terrible calling as soon as the Bishop's ransom is paid.

—*Bombay Gazette:* Not enough care is taken, especially amongst British regiments in India, to keep alive in the soldier his proficiency in the trade in which he served before enlisting. Duty is made light for him at some seasons of the year—too light to be good for him in either body or mind—and the result often is that before a soldier's turn of service has run out he is "decrafted" and incapacitated for resuming the thread of his old trade life This is a matter in which the military authorities might do something to remove the obstacles to civil employment.

—*Christian:* The present year has been proclaimed a year of Jubilee by the Pope, and full and complete forgiveness of sins has been promised by him to all those Romanists who will visit certain chapels, offer a number of prayers for the Pope's "intentions," fast on certain days, give alms at the chapels, attend confession and mass. The conditions, *light as they are, are somewhat onerous* for Rome, but they are very far removed from those of the Gospel.

—The *Christian Advocate* says of sensational preaching: "In the long run it runs out. It is generally adopted to draw, and after a time it loses even its drawing quality. If you begin to feed the people on sensationalism, they will require more. Every time they eat they will demand a condiment a little more highly spiced than that which satisfied them the last time. Their appetites become morbid, and you will find it a sorry business to cater to their taste. Then you will sadly discover how truly we speak when we say it is an easier and a happier task, as an earnest Gospel preacher, to feed the thousands with the few loaves and fishes which Jesus has blessed and bade you distribute to the multitude, than it is to minister as a despised butler to the whims of a frivolous set who sit down to eat and drink and rise up to play.

—Extracted: Dyspepsia and bad teeth are common companions. Their relations as cause and effect may be controvertible, but that both are frequently due to the neglect of the teeth and their proper use, will not be disputed by any one who is familiar with the physiological relations of these useful and much-abused organs. The mouth, everybody knows, is the gateway to the stomach, the commissariat of health, and for its protection all that is conveyed thither requires careful selection and due preparation to fit it for healthy distribution. Hence how we eat, is of scarcely less importance than what we eat. Chewing vigorously exercises and hardens the teeth, while it also stimulates the salivary glands to furnish the most essential means of rendering food acceptable to the stomach and easy of digestion, and without good digestion neither the teeth nor any of the other organs can be well nourished. That the teeth are commonly the first organs to suffer, after or contemporaneously with indigestion, is due to the vitiated secretions of the mouth common to dyspeptics. By this the enamel is softened, becomes easily stained or loses its lustre, and for this the tooth-brush—often too hard and harsh for the teeth under the most favorable circumstances—is applied too vigorously or too frequently, and not infrequently with some mischievous insoluble powder or corrosive wash, with the common result of destroying the enamel and promoting decay.—Tooth-brushes should always be soft, and rarely used more than once daily, before breakfast, which is quite often enough to remove the insoluble particles of food which collect at the margin of the teeth. Use the soft brush with water only, or at most, with nothing else but pure soap in addition.

—*N. C. Advocate:* The bones of a mastodon have been discovered at Milan, Mich. The skeletion is by no means complete, yet measurements are taken which indicate that the animal was a very large one. One of the teeth measures twelve and a half inches across the top.

## Tuesday, October 19.

—*Civil and M. Gazette;* Hoshiarpoor: Four deaths have, up to date, occurred, and a considerable number of both parties are undergoing medical treatment. Seventy-two of the rioters have been captured, and the trials of these men commence to-day and there is every reason to hope that the sentences awarded will act as a wholesome deterrent. The whole business appears to have been premeditated and carefully got up by one or two of the leading Muslems of Hoshiarpur.

—In Madras it appears that it is not only the Mahomedans who are to a great extent excluded from employment in Government offices by the Hindus, but the lower castes of Hindus themselves are also excluded by the Brahmins. The extent to which this is the case is shown by the fact that though the Brahmins, according to the last Census, only amounted to 3·94 per cent. of the total number of Hindus in the Presidency, they filled 75 per cent. of the appointments in the Uncovenanted Service. It is stated that, whenever a Brahmin is at the head of an office, no one except one of his own caste has any chance of obtaining employment. Is it otherwise in Bombay?

—*The Rock:* The Staff Council of the Salvation Army have just issued a stringent order forbidding male lieutenants to enter upon courtship or engagement to marry. Male officers may not, in future, marry until they attain the rank of captains: and then only subject to certain restrictions, which require that they shall have proved themselves efficient for at least two years, and that the engagement shall have been approved by headquarters at least twelve months previously.

—*Christian Age:* Dr. James Freeman Clarke, in his last published sermon, alludes to the receipt of a letter from that able and charitable sceptic, Frances Power Cobbe, in which she admits that she finds more sympathy and readier help in her work from Christians, even of the most orthodox type like that of the late Lord Shaftesbury, than from sceptics and doubters. So, though declaring herself a pure Theist of the type of Theodore Parker, she says, "Now, in my old age, I feel glad when I find my friends trending in the direction of Christianity, and not in that of the dreary desert of agnosticism.

—*Indian Chr. Herald:* Evidences are published from various sources that Buddhism is declining in Ceylon and losing its old tenacious grip of the people. Many Buddhists, formerly bitter opponents of the Christian faith, are now quite ready to listen to the gospel message. The other day Mr. Ranesinghe baptized an old Buddhist priest from Kandy, who walks five miles every Sabbath. Similar phenomena on a more extensive scale are observed in Burmah. The contrast between the strictness of the Burman priest in the lately acquired and hitherto inaccessible

territories on the one hand and the laxity and heterodoxy of priest and people in lower Burmah is very striking. Besides large numbers of the latter have actually embraced Christianity. And a very remarkable feature in connection with these conversions is the fact that more conversions of Buddhist priests have taken place in connection with the labours of a Christian lady, than with those of any other Missionary in Burmah. We mean Mrs. Ingalls, whose husband died thirty years ago. Fifty years ago she and her husband arrived in Rangoon; and yet she is still most active and energetic in her Missionary labours—a worthy example to many younger and stronger.

—*Indian Witness;* Address by Mrs. Nitya Kallee Makerjee at the Bengallee Conference: Now, and for many days, Christian preachers have preached Christ to us—some of us as long as we can remember have had Christ preached to us. Still, what work are we doing? Is there no work for us? There is plenty of work for us. We can help preachers in many ways. We can help by preaching in hospitals, we can help by going to talk to Hindu and Muhammadan women in their own houses; we can go to talk about the Lord to those who are Christians only in name; we can go to those who do not care to come to worship, and if we can bring them with us we help the preachers. Some of us can help by doing needlework; some can help by giving to collections; and some can help the Lord's work by collecting from others. Some can help by teaching in the Sunday School; others can help by telling their husbands and children about the Lord; some can help by providing for the poor, fatherless and widows of the Church. We can always help teachers, and if we can help in no other way, we can pray. Then clearly we can help many.

But I consider one great reason that we ought to work is that we live among Hindus and Muhammadans, and they regard their women as animals and always distrust their women. I say, let women work among women, let men work among men. In my opinion it is not good for young men and women to work together, and in my opinion it is very objectionable for men and women to work together in markets or bazaars or public places in Calcutta, or in *melas;* for in those places where men can go, it does not seem to me necessary for us to go. There is abundance of work for us, but there are very few workers.

—*Indian Witness:* "We regret to learn from the Halifax *Presbyterian Witness*, of the 4th September, that the venerable preacher, Father Chiniquy, was subjected while in Prince Edward Island to exceedingly brutal treatment. At Montagne he was assaulted by a physically powerful man who struck him on the face and knocked him down senseless. One of his teeth was broken by the blow and the assailant probably thought he had killed the old man whom he left prostrate and insensible on the ground. Kind friends hastened to the rescue and steps were taken to prosecute the criminal; but at Mr. Chiniquy's earnest entreaty he was allowed to go free. Had a Protestant assaulted a Romish priest the authorities would certainly not have allowed him to escape punishment."

## Wednesday, October 20.

—*Times of India; Rangoon*, 19: On the 16th, a large body of insurgents attacked Ningyan town, but were repulsed after some sharp fighting. A small column under Lieutenant Coxwell was driven back into Ningyan. Lieutenant Coxwell was wounded. Some baggage animals were captured.

General Sir H. Macpherson has returned to Thayetmyo, suffering severely from fever. After recovery he will probably inspect the stations in the Sittang Valley and plan the campaign. The river above Minhla is infested with dacoits who plunder passing boats.

The Allanmyo correspondent of the *Rangoon Gazette* telegraphs that Singboungweh, above the old frontier, was attacked on the afternoon of the 17th by a Buddhist monk and 700 men. The skirmish lasted till the next afternoon when the rebels were repulsed. The monk and one other were killed and twenty wounded. Reinforcements have been called from Minhla.

—A Stourbridge man named Richard Lightowler Wilkinson, a carpenter by trade, was recently informed that the late Mr. W. C. Willies, a mine-owner in the neighbourhood of Newcastle-upon-Tyne, has left him an estate of the value of £25,000, in recognition of Wilkinson having saved him from drowning n the year 1832.

—*Overland Mail*, Oct. 1: A correspondent writes from Naples, Sept. 21:—"The recent indulgence shown by Leo XIII. to the Jesuits is bearing its natural fruit. From north to south the press is full of indignation and is taking up arms against this unexpected display of Papal retrogression."

The clerical party in Naples made an attack on Sept. 26 upon a demonstration of Liberals who were protesting against any interference by the priests in the administration of municipal affairs. A hand-to-hand fight ensued; the assailants were defeated, and many arrests were made.

—Seven persons were killed by choke damp in a quarry near Inverary, immediately after a great "blast" to witness which some hundreds had come fram Glasgow. Nearly 100 persons were stricken down.

—*The Independent:* The lager beer saloon is the haunt of lazy and crazy fools. It tempts men to sit still and do nothing but talk silliness and mischief. The one danger which threatens the Knights of Labour, comes from the lager beer saloon. Mr. Powderly has again and again warned them of it. If their members can keep free from the lager beer saloon they can be trusted to be clear-headed and diligent. It is the men who hang about the lager beer saloon that stir up differences between employers and employed. We never had a report of a strike, perhaps a just one, degenerating into violence, but that it is out of the saloons that a crowd runs to beat an honest labour. It is the lager beer saloon that is always the headquarters of violence, lawlessness and anarchy. The Chicago anarchists did their plotting in their saloons. The leaders of the same crew in this city keep lager beer saloons. Shut up the lager beer saloons and you have broken up the whole organization of the anarchists.—The corrupt politics of the day has its center in the lager beer saloons. That is where the pot-house politicians gather, where the candidate sets up a keg for the crowd. Shut up the lager beer saloon, and you have done three-fourths of what is necessary to purify the politics of the country.

## Thursday, October 21.

—*Rangoon telegram*, 20: General Macpherson died this morning on board the steamer *Irrawaddy* on his way down to Rangoon. He had caught fever at Bhamo and all efforts to subdue it were ineffectual. Surgeon-Major Sibthorpe was in constant attendance. The funeral takes place here to-morrow morning.

—*Times of India:* Sir Herbert was one of the most distinguished officers in India. He entered the army on the 28th February, 1845, and served in the Persian War of 1857 as Adjutant of the 70th Highlanders. During the war he took part in the expedition to Barazoon, was present at the night attack and battle of Kooshab, and the bombardment of Mohumrah. In the Mutiny campaigns he took a distinguished part. He served in Bengal with Havelock's column, was present at the actions of Oonao (where he was wounded), Buseerutgunge, Boorbeakchowkee, and Bithoor, and in the several actions leading to and ending in the relief of the Residency at Lucknow and its subsequent defence. He was again wounded at Lucknow, and there gained his Victoria Cross for distinguished conduct on the 25th September, 1857, to use the words of General Havelock's despatch, "in setting an example of heroic gallantry to the men of the regiment, at the period of the action in which they captured two brass nine-pounders at the point of the bayonet." He also served with Outram's force at Alumbagh, assisting in the repulse of the numerous attacks, and he acted as a brigade-major in the operations ending in the final capture of Lucknow. He took part in the Hazara Campaign on the Black Mountain in 1868, in the Looshai Expedition of 1871-72, and in the Jowaki Campaign of 1877, being present at the forcing of the Bori Pass. He took an active part in the Afghan War of 1878-79. The Egyptian War of 1882 again brought Sir Herbert to the front as the commander of the Indian Division. The manner in which the Indian troops were handled throughout the campaign, and especially at the battle of Tel-el-Kabir, will be fresh in the minds of our readers.

—The *Paramatta*, with English Mails, left Aden for Bombay, Tuesday, at midnight.

—*Times of India;* Allahabad, 20: An incident, recalling to mind the terrible Johur mentioned in Tod's "Rajasthan," occurred at Mhairwarra a few weeks ago. A Brahmin village, not far distant from Neemuch, passed some time ago under the boundary operations into the possession of the Tonk Durbar. The Brahmins had for generations paid twelve rupees annually to Oodeypore as a sort of protection fee, but the Tonk authorities assessed the village at five hundred rupees yearly. The villagers were in despair, and, finding all their appeals for remission useless, they resolved upon the institution of Johur. Three men and four women presented themselves to be burnt as a willing sacrifice, but the women would not hear of men dying, and at the last moment two females became frightened and withdrew, the other two victims ascended the pyre and bravely met their deaths. Just as the flames commenced to envelop them, they called upon the on-lookers to send their sons to cut off their hands and send them to the proper tribunals as ghastly proofs of the occurrence, for otherwise, they said it might be believed they had not perished. The sons of the two women accordingly stepped forward, hands were held out, and three were cut off a few minutes later, and the victims had been sacrificed, the Brahmins meanwhile slashing themselves with knives and scattering blood on the fire. The villagers subsequently took the charred hands to Oodeypore, where an inquiry into the tragic affair is now being held.

—The widow of Nana Sahib has just died in Napal.

—Mr. Prautch, Supdt. Seamen's Rest, writing to the *Times of India*, has a good word for sailors. He says: I have heard seamen spoken of as drunkards so often that I believe it is generally accepted that they are a bad lot. But I can prove otherwise. There are never less than two hundred and often more than eight hundred in Prince's Dock at one time. The seamen arrested for drunkenness in the whole city would not average five a week for this year. So drunkenness is not an every-day occurrence. I am aware that one sailor who staggers along the street or lays down in the road attracts more notice than forty who mind their business. Dozens of ships leave here without having had a case of drunkenness during their stay. Then another ship will come and bring up the average. Saturday night they get money from the captain; the majority get what they need, and quietly go aboard. Some will get drunk, and usually when that feat is accomplished they haven't enough to tempt a pauper to rob them. I have never yet heard a seaman speak of being

robbed. I visit the ships and talk with the men daily. Furthermore, if any one will take the trouble to come any evening and count the number who quietly sit and read or write or attend the meetings in Seamen's Institute, the Y. M. C. A. rooms and the Seamen's Rest, and compare the numbers with those in the grog-shops, he will be convinced of the truth of the above. We frequently have more than 60 seamen present at the Gospel meetings. Some months the attendance has been over 1,200, besides those who came to read, to get a cup of tea, a stamp, &c.

He also bears strong testimony to the efficiency of the Police.

—The troopship *Serapis* arrived yesterday.

—*Dnyanodaya*: The attention of our young people is directed at present toward the examinations that now follow one another in quick succession. We see one matter for sincere regret. The system of cramming is encouraged to a degree that is very alarming. Too many subjects are required by Government, and the examinations are of a kind that develop the memory, but not the thinking powers. For example the method of examining in History compels the scholar to fill his head with dates. Of Geography, nothing but names of countries, mountains, rivers, cities, etc., are studied, with the minimum of information regarding these countries and places. Aided schools would very gladly abandon these standards for better ones of their own, were it not that in these hard times Government's generosity is welcome, besides the fact that for Matriculation the Government course is necessary, and it would be to the disadvantage of the student in this regard if another though better course of study were adopted.

—*Indian Messenger*: Let those, who have made themselves merry over the scandalous revelations made by the Crawford-Dilke trial and have held them forth before their countrymen as proof of the debased character of English society, reflect upon the manner in which those very revelations have ruined for ever the public career of one of the ablest of English statesmen. No society can claim entire immunity from secret crimes, but a society, where the perpetrators of such crimes can move about with unblushing impudence, and where the voice of public opinion is not strong enough to keep them under restraint, is morally dead. We have noticed with shame and sorrow, that in native Indian society, in almost all the provinces of this country, social vice does not meet with sufficient social displeasure. Men openly living a life of vice and bestiality, lose nothing from a social point of view, and often receive all the honour that is due to men of position and influence. Is this a state of affairs to be boasted of?

—Same: Death has robbed from among us one more ornament of the Bengali race. Babu Rajkrishna Mukerjea, M. A., latterly known as the Reporter on the Vernacular Press and Government Translator, is dead. The official position that he held, though high, was not his only recommendation to the respect of his countrymen. He had acquired a name for himself long before he accepted that office, as much by his great learning and scholarship, as by his masterly contributions, to Bengali literature. Of the old *Bungadarshan* he was a constant contributor, and many of the papers, which gave such a celebrity as that journal were from his pen.

## Friday, October 22.

—Deaths last week, 428.

—*Times of India*: At the close of last mail the market for sterling exchange closed quiet and rates fell away until three months credits were saleable at 1s. 5 7-16d. and demand bank paper was not procurable over 1s. 5¼d. Yesterday and to-day, however, a better feeling set in, and we close this evening with a strong feeling especially for remittance for next year's delivery. But all the week exchange has been battling against a very feeble demand of any kind, and it seems to be a certain firmness in Calcutta that is leading us up just now.

—By the death of General Sir H. Macpherson, the command of the troops in Burmah devolves on General White. The *Times of India* hears that Sir Frederic Roberts starts for Burmah immediately.

—*Bombay Gazette*: After lingering for nearly a week, Mr. Daly yesterday succumbed to the injuries he received last Thursday evening in the Bombay Polo Tournament. He never regained consciousness for more than a few moments at a time, and growing gradually weaker expired at half-past three yesterday morning. This sad occurrence will be widely lamented, and especially throughout the Indian Army, in connection with which his father, General Sir Henry Daly, rendered distinguished service to the Empire. The deceased, Mr. George Kirkpatrick Daly, was born on the 18th August 1857. He joined the army just after attaining his nineteenth year. He was first attached to the 6th Dragoon Guards, and a year later joined the 15th Regiment. He was admitted to the Bombay Staff Corps on the 3rd June 1878, having obtained his Lieutenant's Commission in the November previous. In October 1879, he received his first appointment to the Central India Horse, and became Staff Officer in November of last year. At the time of his death he was Squadron Commander of the 2nd Regiment. Lieutenant Daly, whose promising career has been so sadly terminated, saw service with the Central India Horse during the Afghan and Kandahar campaigns of 1879-80, and wore the medal with two clasps as well as the bronze star. He was engaged in the operations around Cabul, took part in the action at Charasiah, and was in the memorable march from Cabul to Kandahar, as well as in the battle which relieved the City. *For his gallantry he was mentioned in the despatches.*

# Selections.

## REV. J. MURRAY MITCHELL, LL. D.

The name of Dr. Murray Mitchell is known in many lands; and wherever it is known it is held in high esteem, as that of one who has laboured long, unweariedly, and successfully as a missionary among the heathen, and as an earnest and eloquent advocate of the Mission cause. Upon these works he has brought to bear a mind of much power, most sedulously and laboriously cultivated, stored with varied erudition, and refined with exquisite taste; and a heart warm with love of God and of man. His physique is somewhat slight, but his constitution is of the class commonly described as wiry, so that, although now in his seventy-second year, he is as able and willing to work as most of the men who have borne twenty years less of the heat and burden of the day, and who year for year have had far less to bear than has fallen to his lot.

John Murray Mitchell was born in Aberdeen in August, 1815. He was one of a large family, and three brothers, as well as himself, became ministers of the Established Church of Scotland. After getting his "primary education" at the parish school of Kinneff, in Kincardineshire, he went, in 1828, to the Grammar School in Aberdeen. Here, as a favourite pupil of Dr. Melvin (one of those "hero-schoolmasters" who roused the faculties of their best scholars to enthusiastic action), he laid the foundation of that classic taste which, under other circumstances, might have degenerated into finical dilettantism, but which, in the course of his laborious life, he has turned to good account in the study of various languages and the elucidation of several systems of philosophy and religion.

In 1829 he entered Marischal College, Aberdeen, taking the second place in the Entrance Examination; and during the four sessions of his undergraduate course he gained prizes in every class. At the close of that course, in 1833, he stood highest, over all, in the examination for the degree of Master of Arts. Classics and philosophy were his favourite studies. He entered the Divinity classes in the Aberdeen University in 1833, and brought to the study of theological subjects the same powers and the same ardour which had made him *quasi* senior wrangler a few months before. While he did as much as any, and far more than most, of his fellow-students in the acquisition of theological, historical, and linguistic knowledge, he stood out as an earnest Christian, and, even then, as a zealous advocate of missions. It is interesting to know that at a time when missionary zeal was scarcely existent anywhere in Scotland, his ardour in the work was excited by contact with the sons of Dr. Milne, one of the pioneers of missions to the Chinese. It required some courage in those days to attempt, in connection with the Church of Scotland, what Mr. Mitchell successfuly accomplished, the formation of a Juvenile Missionary Society. In the course of his theological curriculum, he formed the resolution to become, at its close, if it were God's will, a missionary to the heathen; and this resolution was confirmed by a meeting with Dr. Duff in 1836. In the session 1834-5, Mr. Mitchell gained a prize, given by the Lord Rector of the University, for an essay on "The Septuagint and other Greek versions of the Old Testament," and the following year, on the recommendation of Dr. Melvin, and at the earnest request of the Town Council of Aberdeen, he took charge for a year of one of the classes in the Grammar School.

For the last session of his theological course (1837-8) Mr. Mitchell transferred himself to Edinburgh, where the present writer formed that acquaintance with him which, developed into cordial friendship, cemented by common tastes and common work, has been undiminished by the lapse of half a century. Dr. James Hamilton and Mr. John Braidwood (afterwards missionary at Madras) were among his intimate associates in Edinburgh. He was known at this time among his class-mates as a distinguished student, and amongst them and the religious community of Edinburgh as an earnest Christian. In the former capacity he gained a gold medal in the Church history class, for an essay on "Eusebius as an Ecclesiastical Historian," and in the latter he took a leading part in the formation of the "Ladies' Society for Promoting Female Education in India." It was in connection with this Society that he began his career as an author, by writing several tracts which were largely circulated, and which did much to awaken interest in the great subject.

Having been "licensed" as a probationer by the Presbytery of Aberdeen, he was appointed by the Foreign Missions Committee as a missionary to Bombay, and was ordained to the ministry in July, 1838. On his arrival in India, in November, he entered with heart and soul upon missionary work, teaching, along with such admirable coadjutors as Dr. Wilson and Mr. Nesbit, in the General Assembly's Institution. He soon qualified himself for taking an effective part in vernacular work. For many years, generally in Bombay, and occasionally in Poona, he did energetically the work of an evangelist. His knowledge of the Marathi language especially was both popular and scholarly; and he took his full share in the important work of the translation and revision of the Bible in that language. He also wrote a considerable number of tracts and books in Marathi. Without disparagement of any other member of the noble band of Indian missionaries, it may be said that no one's labours were more abundant or more varied, no one's zeal more ardent, and that no one stood higher in the estimate of the European and native community. Till 1843 a missionary

of the Established Church, and thereafter of the Free Church of Scotland, he throughout, willingly and cordially co-operated with all evangelical missionaries. He originated the Bombay Missionary Conference, and became its first secretary. Nor did he hold aloof from work among his countrymen. Always a welcome preacher to English-speaking congregations, he and his missionary colleagues ministered to the Free Church Congregation in Bombay for two years after the Disruption, and while at Poona he acted, at the request of the Government, as chaplain to the Presbyterian soldiers of a Highland regiment, as well as other British residents.

In much of his work he was aided by the cooperation, and in all of it he was sustained by the sympathy, of his like-minded and accomplished wife. Mrs. Mitchell is the daughter of one of the grand old heroes of the North, the late Rev. Mr. Flyter, of Alness. She has been all along, and happily is still, an invaluable helpmeet to her husband, and has done, and is doing, good work for the women of India.

In 1857 Mr. Mitchell came to this country, and did all in his power to foster the missionary spirit, which Dr. Duff had done so much to call forth. At this time he received the honorary degree of LL. D from the Marischal College and University of Aberdeen. Dr. Mitchell returned to India in 1859, and laboured at Poona with his usual zeal until 1863, when, Mrs. Mitchell's health having completely broken down, and his own being much enfeebled, they returned home, and Dr. Mitchell's official connection with Western India came to an end. Almost immediately on his arrival in this country he was chosen minister of the Free Church Congregation at Broughty Ferry, an important suburb of Dundee. Dr. Candlish was convener of the Foreign Mission Committee, and until Dr. Duff's arrival, Dr. Mitchell did all in his power to lighten the convener's labours. But pastoral work necessarily claimed most of his strength. His congregation rapidly increased, and it might have been reasonably expected that the remainder of his days would be spent at home. But it was otherwise appointed. The mission staff of the Free Church in Calcutta having been greatly weakened, Dr. Mitchell was asked by the Committee, on the urgent recommendation of Dr. Duff, its convener, to proceed thither. He at once consented, although his doing so involved no small sacrifice. He proceeded to Bengal in 1867, and remained till 1873, gaining great influence over the hearts and the minds of the educated natives. He was also instrumental in forming the "Union Church"—an important European congregation at Simla. He was earnestly invited to become minister of this church; but this he declined, as he desired to work especially for missions. Before leaving India he took part in the Missionary Conference held at Allahabad, the first great Decennial Conference in India. Returning home in 1873, he became Secretary to the Foreign Missions Committee. This appointment he held till 1878, when the lamented death of Dr. Duff necessitated the making of new arrangements, and he became hon. secretary. Being thus set free from official work, he wrought none the less, but gave his whole heart to the advancement of Missions. With hand and heart, by tongue and pen, in public and in private, on platforms and in pulpits, in church courts, and temporarily in the Academic chair, he pleaded the cause of Missions—the cause of God and the cause of man. As indicating the estimate in which his scholarship was held, it may be mentioned that a vacancy having occurred, in 1863, in the professorship of Hebrew in the New College, Edinburgh, Dr. Michell's name was put forward by many as that of one excellently qualified for the important office This is all the more remarkable, as Hebrew was but one of his many acquirements, and naturally was not the one to which he had latterly devoted most study. But for the fact that there was one man of pre-eminent qualifications, Dr. Mitchell would certainly have been elected.

In 1880 Dr. Mitchell went to America to attend a meeting of the "Pan-Presbyterian Council" at Philadelphia. He read a paper on "Union and Co-operation in Missions," and otherwise took part in the proceedings, of the Council. At the close of the Council he did not retrace his course across the Atlantic, but proceeded westward, and "saw the manners and cities of many men," everywhere receiving a hearty American welcome, and giving and getting no small amount of blessing by private and public association with the Christians of the great Republic. From California Mrs. Mitchell and he proceeded to Japan, and thence to China and India. In India he spent fully two years most profitably in carrying out some of those studies and observations to which he could not devote so much time as his tastes would have led him to devote while he had regular work to do as a missionary. He lectured and preached incessantly all over the country. All this was without cost to his church.

He had also the opportunity of attending the second of those great catholic Missionary Conferences, the importance of which is so great. On this occasion he acted as one of two secretaries. Whether he has seen India for the last time we know not; but this is certain, that in future days, when that noble land shall be numbered among the Christian nations of the earth, the name of Dr. Murray Mitchell will stand high on the roll of those who have spent and been spent in prayerful labours for its evangelisation.

All through his career Dr. Mitchell has been a prolific writer. Most of his publications have been designed for the benefit of the Hindus; and the present writer can testify to their value for this end. Nine or ten of them, of greater or smaller size, are in Marathi; and one is trilingual—the Sanskrit, Marathi, and English being all his own.

Besides contributing many articles to magazines and reviews, Dr. Mitchell has published, in English, "Letters to Indian Youth on the Evidences of Christianity," which is in its ninth edition, and has been translated into several Indian languages; "Elements of Christian Truth;" "The Conflict of Ancient Paganism and Christianity;" the "Life of the Rev. Robert Nesbit;" a "Lecture on the Indian Mutiny;" and has contributed to the Religious Tract Society's "Present Day Tracts" treatises on "The Zendavesta," and the "Hindu Religion." His largest work, next to his "Life of Mr. Nesbit," and in some respects his most important, is entitled, "Hinduism, Past and Present." In this, his latest production, he has succeeded, probably as well as was possible, in treating a vast subject in a small space (about three hundred pages), and in investing with popular interest a subject which, very important as it is, is not attractive to the general public. All his writings give evidence of much labour and care. His style is always correct and graceful; his thought is always logical, and his expression always clear. Similar qualities characterise his public speaking. In the pulpit or on the platform he is always in earnest. His oratory is chaste and often powerful. By high character and earnest devotion to the noblest of all causes he has gained a high position in public esteem, and a higher in that of those who know him best. It needs scarcely be said that a man of Dr. Mitchell's literary taste has not spent three-score and ten years in this beautiful and poetry-exciting world, without poetical expression of his burning thoughts; in point of fact he has not.

It should be added that Mrs. Mitchell has also written several interesting books. Since the days of Bishop Heber, amidst the innumerable books descriptive of Indian places and Indian peoples, by male and female writers, very few indeed are more graphic, and not one indicates a warmer heart towards the country and its people, than her "Missionary's Wife among the Wild Tribes of Bengal," "In India," and "In Southern India."

For several years the state of health of husband and wife has necessitated their spending the winter in a mild climate, and Dr. Mitchell has ministered, with great acceptance, to a congregation of residents and tourists, British and American, at Nice —(*The Christian.*)

## ROMANISM "IN EXCELSIS."

APPARENTLY in the sphere of politics principle is fated to give place to party. Unless our memory serves us very badly, when a Liberal Government appointed a Roman Catholic Governor of India considerable capital was made of that fact by their opponents. Yet immediately on entering upon office the Conservatives place a Romanist in full control of the Home Office, where certainly, if he be so disposed, he can advance the interests of Rome to a very large extent. It may be pleaded, no doubt, that the Home Secretary is too high-minded to favour his own religion, and that he will, without fear or favour, conduct the business of his department with the greatest impartiality. Any one who argues in this fashion must give Matthews little credit for the strength and sincerity of his religious convictions. Whosoever honestly accepts the pretensions of the Pope becomes his slave. He places himself, first of all and always, at the disposal of the Vatican. How far, in the present instance, this may work mischievously in the Government of the United Kingdom, *time alone* can show.

We are not blind to the advantages of the alliance with Romanists which seems to bulk so largely in the esteem of political parties. Nevertheless, we are confident that neither party can be stable, nor even strong enough to rule safely, so long as it condescends to such an unholy compromise. Purity takes precedence of peace, for without it there can be no peace worthy of the name.

Are we to accept as a new departure the blessing of the colours of one of our regiments by a Popish priest? The *Western Morning News*, of the 8th inst., gives a long account of this idolatrous ceremony. It states that "this was the first time since the Reformation that a priest of the Roman Catholic Church had ever officiated upon such an occasion. It was led to by the fact, that although none of the officers of the regiment are Roman Catholics, the great majority of the men are, and Father O'Flaherty performed the ceremony with the expressed consent of the War Office."

To many this may appear somewhat startling, but to us it gives no surprise. The tendency of the times—and it is evidently increasing in force—is to religious indifference. All religions are to be treated alike, not because there is some truth in them all, but because *religion itself is of no consequence.* We are approaching perilously near to the times which, according to Gibbon, marked the fall of the Roman Empire. When religion is eliminated from Government, conscience ceases to act, and corruption must speedily ensue.

The Romish Church knows well how to take advantage of this indifferentism. With a zeal which knows no pause, and which braves every peril, it will keep itself well to the front, in the hope of profiting by the carelessness or callousness of others. Somehow or other, Protestantism has been lulled to sleep, and seems only likely to wake when, with locks shorn, it is in the grasp of its deadliest foes. —(*Word and Work.*)

## A MEMORIAL CHURCH IN THE HIMALAYAS.

A CHURCH has just been completed and dedicated at Mussoorie, far up in the Himalayas of India. As will be recalled, a considerable portion of the necessary means was collected in this country by the Rev. Dennis Osborne, while on a visit here two years ago. No time was lost on his return, and all things being in readiness save the incomplete tower, the new church was dedicated to the worship of God on June 15 last. As Mussoorie is in the region of Landour and Dehra, and not far from Woodstock (our Presbyterian Mountain School where the children of missionaries are educated), there was no difficulty in collecting a goodly number of brethren for such a rare event, some of whom, however, came from a distance. Thus Rev. Mr. Jeffries came from Mhow, 800 miles distant; Mr Woodside from Futtegurh, 480 miles away; Mr. Newhouse from Lahore, 300 miles distant; while many crowded in from nearer points. A large party came up from Dehra, in the beautiful valley below, and Rev. Mr. De Souza from Rurki was present.

Writing of the services to George H. Stuart of Philadelphia, who greatly aided him in his collections, Mr. Osborne says: The day was cool and pleasant, and at 11 a. m. a highly cultivated and appreciative audience literally thronged the church. The Rev. Messrs. Woodside, Newhouse, Jeffries, and De Souza all took part in services and I was graciously helped in preaching the opening sermon from Gen. xxviii. 19. At 6 p. m refreshments, provided by the ladies of the church, were served on the grounds, which had been tastefully decorated for the occasion. About seven hundred persons partook of them.

Later in the day, at 7 o'clock, the church was again filled, and addresses were made by Wilmot Lane, Esq., Commissioner of the Division and Agent of the Viceroy, and by Rev. Messrs. Woodside, Inglis, and Newhouse. The remaining days of the week were also all marked by special religious services, and on Sabbath there was a communion service, followed by a praise-meeting — a grand occasion truly, and all quite removed from that lower world of heat and heathenism.

This beautiful church on the Himalayas is a memorial of Lily, a lovely girl of twelve, who died in India, while her father, the Rev. Dennis Osborne, with his wife, was on a visit to America. It was on receiving the news of her departure, that her father at once set about this appropriate memorial of his daughter now complete, and standing where it will prove very useful. Crowds of Europeans and some Americans habitually resort there in hot weather.

The building, we are told, is very tasteful, with spacious grounds well laid out. The interior is bright and cheerful, and will easily seat about four hundred persons. A deep gallery on iron pillars faces the pulpit, and adjoining are a library and vestry-room. The tower was still unfinished, and the clock was on its way from Bombay at the time of dedication, also the organ, but the bell, presented by Mr. John Wanamaker, arrived two days before the opening, and sent forth its sonorous peals over hill-top and valley, summoning the hundreds of pleasure-seekers of this Indian Saratoga to the worship of Almighty God.—(*N. Y. Evangelical*)

# Miscellany.

—*Independent:* Theologians have, first and last, written a great many essays and treatises on the subject of inspiration. And yet, as a matter of fact, there are no statements on this subject clearer and simpler than those which the Bible itself supplies. We prefer these statements to any others. "God," says Paul, "who, at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." Here is inspiration on its divine side. God does the speaking through agencies of his own selection; and if so, then man's province is to do the hearing and the believing. "Holy men of God," says Peter, "spake as they were moved by the Holy Ghost." Here is inspiration on its human side. "Holy men of God" did the speaking, but they were moved by the Holy Ghost in what they said. "Which things we also speak," says Paul, "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." These three passages contain an inspired statement of inspiration. They connect the authority of God with the truth of the things spoken. The Bible, as a record, by this authority, becomes the Word of God. We receive it and believe it because God is the author. Reason never acts more reasonably than when it believes God. His Word is always good for all that it affirms. There is no sounder or safer position for human thought than to receive this Word. We must do so, in order to feel its force, or get from it the comforts which it is suited to impart. He who cavils with this Word is engaged in very poor business for his own comfort. He will not, while in this position, be sanctified or saved by it.

## TELEGRAPHIC NEWS.

*Sophia, October 14th:* General Kaulbars has been suddenly ordered to abandon his tour in Roumelia, and has returned to Rustchuk, whence he proceeds to Sophia with the view of delaying the meeting of the Sobranje.

*Berlin, 14th:* The *Nord Deutsch Zeitung says that the result of the Bulgarian elections* proves that Prince Alexander made a mistake in abdicating the throne.

*Constantinople, 14th:* Mr. F. C. Lascelles, lately British Diplomatic Agent and Consul-General at Sophia, succeeds Sir William White as Envoy Extraordinary and Minister Plenipotentiary at Bucharest.—Sir Edward Thornton, whose post as British Ambassador to the Porte has been filled by Sir William White, has left Constantinople.

*Halifax, 14th:* The difficulty arising from the seizure and hauling down the flag of the American schooner in Shelburne harbour has been satisfactorily adjusted, mutual excuses having been exchanged.

*Paris, 15th:* The French press, replying to the attacks of the London papers, deny that France is seeking a war or that she is intriguing. The tendency of France, they add, is rather pacific than otherwise, and her army is more for defensive than offensive purposes.—The *Temps* deplores the spirit of rivalry and jealousy of the English, and urges the more serious journals to strive to improve the relations between France and England.—The Hovas Government have asked France to construct a telegraph line between Tamatave and the capital, and are sending fourteen youths to France to learn arts, trades, and military drill and tactics.

*Rome, 15th:* The departure of Monsignor Agliardi for the East has been postponed indefinitely.

*Madrid, 15th:* The state of siege rendered necessary by the late revolt has been raised.

*London, 16th:* The Great Powers are actively discussing the question of a successor to Prince Alexander.

*Vienna, 16th:* Lord Randolph Churchill left here to-day and proceeds direct to Paris.

*London, 17th:* The Socialists are organizing a demonstration of the unemployed, which is to follow in the wake of the Lord Mayor's Show.—Disastrous gales have taken place throughout England, and many parts of the country have been flooded. Shipwrecks, attended with heavy loss of life, have been numerous all along the coast.—Advices from Canada state that the French party have gained the Quebec provincial elections and defeated the Government.

*Sophia, 17th:* The Grand Sobranje is summoned to meet on the 27th inst.—The Bulgarian Government is sending M Grekoff to Constantinople in order to learn the views of the Porte respecting the future Prince of Bulgaria.—Gadban Effendi, the Turkish representative at Sophia, who was suddenly recalled to Constantinople last month, is returning here charged by the Turkish Government to try and bring about a reconciliation between Bulgaria and Russia.—General Kaulbars has forwarded his report to St. Petersburg.

*St. Petersburg, 18th:* It is semi-officially stated that Russia does not intend to occupy Bulgaria unless unforeseen circumstances compel her to do so.

*London, 19th:* Rustem Pacha has made representations to Lord Iddesleigh respecting Egypt, but the tenour of them is as yet unknown.—The Chief of the City of London Police has written a letter to the Socialists warning them that their intended demonstration of the unemployed on Lord Mayor's day may provoke grave disorder and probably endanger the lives of the public. He, therefore, will hold the Socialists answerable in the event of any disturbance taking place.

*St. Petersburg, 19th:* England and some of the other Powers have assured Russia that they would disapprove of the re-election of Prince Alexander to the Bulgarian throne.—Rumours are current that the Czarewith is seriously ailing.

*Sophia, 19th:* Gadban Effendi has arrived here on his special mission and has made known that the Porte will support the demands of Russia.

*Vienna, 19th:* Cholera has altogether ceased in Italy, but is on the increase in Buda Pesth.

*London, 20th:* The Socialists have resolved to adhere to their determination to hold a demonstration of the unemployed on Lord Mayor's day, notwithstanding the warning from the Chief of the City Police.

*Sophia, 20th:* M. Stambuloff has had an interview with Gadban Effendi, and has refused to postpone the meeting of the Grand Sobranje He warned Gadban Effendi that the days of Turkey were numbered if Russia entered Bulgaria.—The unanimity that exists between Russia and Turkey in regard to Bulgaria excites much apprehension.

—*London, 21st:* In a letter from Mr. Hyndman to the Chief of the City Police he says that the distress among the unemployed is intense, and that the intended procession on the Lord Mayor's day is the only means of compelling the Government to give the matter their attention.

## GREAT EXCITEMENT IN WALES ABOUT A MARVELLOUS CURE.

### LIVING SIX YEARS WITHOUT GOING TO BED

Mr. EDITOR,—While spending a few days at the pleasant seaside town of Aberystwith, Cardiganshire, Wales, I heard related what seemed to me either a fabulous story or a marvellous cure.

The story was that a poor sufferer who had not been able to lie down in bed for six long years, given up to die by all the Doctors, had been speedily cured by some Patent Medicine. It was related with the more implicit confidence from the circumstance, as was said, that the Vicar of Llanrystyd was familiar with the facts, and could vouch for the truth of the report.

Having a little curiosity to know how such stories grow in travelling, I took the liberty while at the village of Llanrystyd to call upon the Vicar, the Rev T Evans, and to enquire about this wonderful cure. Though a total stranger to him, both he and his wife most graciously entertained me in a half hour's conversation, principally touching the case of Mr

Pugh, in which they seemed to take a deep and sympathetic interest, having been familiar with his sufferings, and now rejoiced in what seemed to them a most remarkable cure.

The Vicar remarked that he presumed his name had been connected with the report from his having mentioned the case to Mr John Thomas, a chemist of Llanon. He said Mr Pugh was formerly a resident of their parish, but was now living in the parish of Llanddeinol.

He strongly vouched Mr Wm. Pugh's character as a respectable farmer and worthy of credit. I left the venerable Vicar with a livelier sense of the happy relation of a pastor and people, feeling that he was one who truly sympathised with all who are afflicted in mind, body, or estate.

On my return to Aberystwith, I was impressed with a desire to see Mr Pugh, whose reputation stood so high. His farm is called Pancom-Mawr, signifying "above the dingle," situated near the summit of a smooth round hill, overlooking a beautiful valley in which is situated the lovely ivy-mantled Church of Llanddeinol. I found Mr Pugh apparently about 40 years old, of medium height, rather slight, with a pleasant and intelligent face. I told him I had heard of his great affliction and of his remarkable and almost miraculous relief, and that I had come to learn from his own lips, what there was of truth in the reports.

Mr Pugh remarked that his neighbours had taken a kindly and sympathetic interest in his case for many years, but of late their interest had been greatly awakened by a happy change in his condition What you report as having heard abroad, said he, is substantially true, with one exception. I never understood that my case was ever given up as hopeless by any Physician. I have been treated by several Doctors hereabouts, as good as any in Wales, but unfortunately no prescription of theirs ever brought the desired relief.

Fifteen years ago, he said, Ifirst became conscious of a sour and deranged stomach and loss of appetite, which the Doctors told me was Dyspepsia. What food I could hold in my stomach seemed to do me no good and was often thrown up with painful retchings. This was followed after a time with a hoarseness and a raw soreness of the throat which the Doctors called bronchitis, and I was treated for that, but with little success. Then came shortness of breath and a sense of suffocation, especially nights, with clammy sweat, and I would have to get out of bed and sometimes open a door or window in winter weather to fill my lungs with the cold air.

About six years ago I became so bad that I could not sleep in bed, but had to take my unquiet rest and dreamy sleep sitting in an arm chair. My affliction seemed to be working downward into my bowels is well as upwards into my lungs and throat. In the violent coughing spasms which grew more frequent, my abdomen would expand and callapse and at times it would seem that I should suffocate. All this time I was reduced in strength so that I could perform no hard labour and my spirits were consequently much depressed.

Early in this last spring I had a still more severe spasmodic attack, and my family and neighbours became alarmed, believing that certainly I would not survive, when a neighbour, who had some knowledge or had heard of the medicine, sent to Aberystwith by the driver of the Omnibus Post, some seven miles distant, and fetched a bottle of Mother Seigel's Curative Syrup.

This medicine they administered to me according to the direction, when to their surprise and delight no less than my own, the spasm ceased I became at ease, and my stomach was calmed My bowels were moved as by a gentle cathartic, and I felt a sense of quiet comfort all through such as I had not before realized in many years. I could walk arround the house and breathe comfortably in a few hours after I had taken the medicine. I have continued to take the medicine daily now for something over two months, and I can lay down and sleep sweetly at nights and have not since had a recurrence of those terrible spasms and sweatings. I have been so long broken down and reduced in my whole system that I have not tried to perform any very hard out-door labour, deeming it best to be prudent lest by over-exertion I may do myself injury before my strength is fully restored. I feel that my stomach and bowels have been and are being thoroughly renovated and renewed by the medicine. In fact I feel like a new man.

I have been much congratulated by my neighbours, especialy by the good Vicar of Llanrystyd, who with his sympathetic wife have come three miles to shed tears of joy on my recovery.

I bade Mr. Pugh goodbye, happy that even one at least among thousands had found a remedy for an aggravating disease.

Believing this remarkable case of Dyspeptic Asthma should be known to the public, I beg to submit the above facts as they are related to me,

F. T. W.

## PASSENGERS SAILED

Per P. and O. Str. *Thames*, 22 :

For London—Mr J S Lushington, Miss Dickson, Miss Grant, Miss Slattery, Mr and Mrs Heinrich, Mr Lee, Mr Dickson, Mr J L Levy, Capt Lynch Stanton, Miss Robertson, Mr and Mrs Durant, Mr T Smith, Capt and Mrs Harris, Mr Argent, and Mr Pritchard

For Brindisi—Mr C E Fox, Mr and Mrs Ollivant and child, Mr H W W Reynolds, Mrs Dobbs, Mr Buchpoltz, and Mr F T Williaume

For Venice—Lieut-Col A H Vaughan, Mr Spiro, Mrs Spiro, and Mr C Flesch

For Suez—Mr H B Evans, Mr T S Rogers, and Mr Loman

## PASSENGERS ARRIVED

Per Str. *Clan Drummond*, 15 :

From Liverpool—Mr and Mrs H N S Baker and child, Dr and Mrs G Kellie, Mrs Field, Miss Field and Mr Field, Mr and Mrs Maries, Mr and Mrs J Harwood, Mrs Kate Harwood and four children and Miss Harwood, Miss Amos, Miss Elliott, Mr and Mrs Benis and child, Mr F K Somers, Mrs Clive, Mr Scott, Mr Jeffries, Mrs Lee and child, During the voyage there was one death that of Mr Clive

Per P. and O. Str. *Hydaspes*, 18 :

From London—Mr and Mrs B Layton, Capt Pollock, Two Misses Pollock, Miss Bland, Mr and Mrs Cornwall, Mr and Mrs Clarke and infant, Mr and Mrs Mitchell, Mrs Heydu and infant, Mr and Mrs Cockerell, Mr J Morenas, Mrs Meares and infant, Mr Zaeslin, Mr and Miss Smith and three children, Mr and Mrs C Hudson, Mrs Cama, Mr S Robarts, Mrs G W Digby, Mr J Chandler, Mr G Cooper, Mr S Dowdeswell, Mr W Williams, Miss Marion Stewart, Mr and Mrs Harding and three children, Baron G de Geeenburg, and Mr McLaren

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# Domestic Occurrences.

## DEATH.

BROCK—Oct. 20th, at Moos' Buildings, Grant Road, Bombay, Benjamin Brock, aged 73 years, deeply regretted.

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*The following are the Subscriptions received up to date :—*

| | Rs. | A. | P. |
|---|---|---|---|
| Lt-Col. J. Phillips, 20th March 1887 | 8 | 0 | 0 |
| E. H. Grennan, 20th March 1886 ... | 6 | 0 | 0 |
| Dr. E. Mackenzie, 7th Aug. 1887 ... | 7 | 10 | 0 |
| Miss Brandon, 2nd May 1887 ..... | 7 | 10 | 0 |
| W. G. Osborne, 7th Feb. 1887..... | 3 | 13 | 0 |
| R. L. Gordon, 30th Nov. 1886 ..... | 1 | 0 | 0 |
| Rev. M. Nikambe, 1st Nov. 1885 ... | 6 | 0 | 0 |
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